

Something by way of

26

# E P L Y

U N T O A

er lately publish'd in the *City Mercury*,  
AND *Whitehead* (Geo)  
ned by Twenty Four Men ;

With the Paper it self, and their Names at large.

Scandalous and malicious Libel or Pamphlet, said to be sign'd on behalf of the Christian Quakers, without any Name but only *D. S.* ye are pleas'd to call it ; I know not who was the Author of it, nor do I pretend to justify all that *D. S.* has said therein, in as far as (what he has writ) tends to the clearing of the Christian Quakers, I cannot but own him therein. Now in the Scandal and Malice of it lies, you do not make his Design seems chiefly to clear the Christian Quakers of those gross Errors and Blasphemies charged on them in his Books, except you count it Malice to write in Behalf of the true Christian Quakers to clear them, and let the World know they do not own or justify any, in giving their Enemies such unchristian Names, as vile Apostates, unruly Wolves, Dogs, Devils incarnate ; and, also, to let the World know they do not hold, cloak and cover gross Errors, but testify against it, wheresoever they find it, tho'

A

it

it be among them that go under the same Name, as evidently appears by our Christian Friend *George Keith*, and other zealous Testimonies against divers in *Pensylvania*, who held, *That Faith in Christ without us, as he died for our Sins and rose again, was not necessary to our Salvation*: The Christian Quakers can do no less but say, that such are guilty of Blasphemy, yea, certainly every one that by Faith, in his death, is come to know the benefit of the shedding of his Blood, will be ready, with a loud Voice, to say the same. But who, or what are those that are so offended at this Christian Testimony, which all true Christians are under an Obligation to confess him our Lord before Men, not only for the sake of the spiritual Benefits that accrues to Mankind thereby, but also in honour to that great and worthy Name, and also to clear themselves in the sight of Men (tho' they should suffer Persecution for it) from others that would lay claim to the same Name of Christian Quakers, as some can witness by woful experience? And yet, farther, the Christian Quakers are concerned, as they are a People among whom the Lord hath wonderfully appeared in this latter Age of the World, that by reason of such Charges they become not a Reproach and a Hissing to the Nations, for acting and covering such gross things, as to deny him that was born of the Virgin and suffered Death on the Cross, to be Christ the Saviour of the World; and, also, of speaking contemptuously of the Scriptures, Deceivers of the People; of a different Faith from the Apostles and Primitive Christians.

Thus considering all these Charges, and abundance more, published in the Face of the World, knowing these things, as to matter of Fact, to be mostly true, but misplaced on the Christian Quakers, how could they do less, in honour to their Lord, and in justice to themselves, but clear themselves of all such Charges, not being guilty of them? But that there has been such as has held, and cloaked, and endeavoured to cover such gross

gross things as these, is too true ; which doubtless has been those that have been the occasion of all or most part of the Disturbances and Divisions that have been among them for many Years, and that there are such still, by which the difference is carried on, appears plainly ; for if these 24 Men had been true Believers in the crucified Jesus, surely they could not have bin offended, and thought themselves so much wronged for being cleared of such Charges as are found in *New Rome Arraigned*, the Vindication being so agreeable to the known Principles of the Christian Quakers, to disown and forsake all known Errors.

But that which seems most of all strange, is, That in the midst of their great Complaint of Wrong and Abuse done them, that they should go to insinuate to the World, That they were of this Christian People, and had walked in Society with them many Years ; and so make bold to tell the World, this Pamphlet, as they call it, was not writ by any direction from them or leave from them, nor from any in Unity with, or owned by them, or any Meeting of theirs ; indeed we do believe it. But that you should be so impudent, first, to put on your selves the Name of Christian Quakers, and thereby slyly to pull on them the Guilt of those blasphemous Sayings and erroneous Principles charged in F.B.'s Book, and to make them guilty with your selves of covering such damnable Heresies, when ye cannot but know the Christian Quaker disowns it all.

But you go on, and complain of being tricked by some malicious Adversary to misrepresent and abuse you, under pretence of writing in your Behalf. I do not see wherein he has misrepresented or abused you, nay, or so much as meddling with, or taken notice of you, nor pretended to write in your Behalf ; for it was the Christian Quaker that he pretended to write in behalf of, and they accept it and take it so ; but for those that are offended at such Christian



Testimonies and Confession of Faith in our Lord Jesus Christ, I do not perceive that he in the least intended it any further, than to desire their Repentance, and forsaking of their evil Ways; which is a very Christian Desire, and ought to offend none. And, indeed, if you could make the World believe, that the Christian Quakers could give forth no Christian Testimonies without your leave, as you would insinuate, their Case would be very hard, and they must of necessity lie under this Reproach, and be accounted what they are not; so that the great Wrong and Injury done you, that any prudent Man can conceive is, but that the Christian Quakers has but taken that to himself, which was his own before, and that which you would rob him of, and cover yourselves with; and that Covering being taken off, your Nakedness appears, which makes ye so angry, and would make the true Christian equally guilty with you, by calling yourselves such, and covering your selves with that which properly belongs not to you, as plainly appears in your printed Paper, by your endeavouring to throw D. S.'s Confession of from the Christian Quakers, and to make the World believe, they do not own his Testimony; and so you think fit to give publick notice, that none, for want of due Information, be misled by that Pamphlet, into an ill Opinion of you.

It is possible, had you held your Peace, some might have thereby been led into a better Opinion of you than you deserve; for it is possible some might have thought you to have been some of that Christian Society; but now your Works have absolutely denied it, and you have manifested your selves to be of those persecuting Mens Spirits who lately appear'd in *Pensilvania*, who when they were testified against by the Christian Quakers, for holding that Faith in Christ without us, as he died for our Sins and rose again, was not necessary to our Salvation; and diverse other things. They raised

Perfec  
and th  
Christ  
thel  
wrong  
fian  
Quake  
in the  
due In  
think  
all the  
under  
part,  
Pensil  
nibow  
ing Bl  
of the  
to rela  
An  
mony  
in Err  
more  
malic  
Peopl  
a,  
to pro  
venie  
many  
Bu  
they  
belie  
ackno  
rily  
Per-



Persecution against them, as Troublers of Church and State, and they must be disowned and testified against for this their Christian Testimony : So we can find no other Reason why these Men should make this sad Out-cry, of being maliciously wronged and abused, but because *D. S.* has given this Christian Confession and Testimony in behalf of the Christian Quakers, for they have not set forth in any particular where-in they are wronged. But how they should think, by their *due Information*, as they call it, any Christian People should think ever the better of them, I cannot but marvel, when all they have said in their *due Information* may be very well understood, in Substance to amount to thus much ; *In part, We will Own and Stand by our Persecuting Brethren in Pennsylvania and elsewhere, that have denied that Faith in Christ, without us, is necessary to Salvation ; we will own them in giving Blasphemous Titles to G. F. and in speaking contemptuously of the Scriptures, and divers other things, too tedious here to relate.*

And for *D. S.* We must disown thee and thy Testimony, because thou disowns our Practice therein, and calls it *Erroneous and Blasphemous* : And though there is nothing more true than that it is so, yet *D. S.* must be accounted a malicious Abuser and Misuser of them. But if any Christian People should question the Truth of these Charges, hinted at, and elsewhere more at large, we do offer publicly to prove the greatest part of them, in any publick Place convenient, to the Faces of these Twenty Four Men, and as many more, that are so minded with them.

But to conclude all in their Paper to blind People's Eyes, they tell us, *They do sincerely declare, That they do firmly believe all things recorded in the Holy Scriptures ; which they acknowledge to be given forth by Divine Inspiration, and utterly disown all Doctrines contrary thereunto.* But, to take off this

52  
p. 2

50 p 2

Testimonies and Confession of Faith in our Lord Jesus Christ, I do not perceive that he in the least intended it any further

their ev  
to offen  
believe  
stian T  
their C  
lie und  
so that  
pruden  
kers h  
fore,  
selves  
kednes  
the tr  
selves  
perly  
Paper  
from  
they c  
public  
on,  
you.

It  
there  
serve  
have  
Wor  
your  
appe

the Christian Quakers, for holding that Faith in Christ without us, as he died for our Sins and rose again, was not necessary to our Salvation; and diverse other things. They raised

## NOTE

This volume  
tight binding a  
effort has been  
duce the centre  
result in

aca  
microform

persecution against them, as Troublers of Church and State,  
they must be disowned and testified against for this their  
treason. So we can find no other Reason why

me has a very  
and while every  
zen made to repro-  
tres, force would  
in damage

ademic  
forms

message to be given forth by Divine Inspiration, and ut-  
disown all Doctrines contrary thereunto. But, to take off  
this

ly  
ri-  
an  
e-  
ir  
ld  
en  
ell  
In  
in  
st,  
iv-  
sty  
ere

Ri-  
lls,  
ng  
l a  
ian  
ed  
kly  
on-  
as

es,  
nly  
hey

52  
p: 2

50 p 8



Testimonies and Confession of Faith in our Lord Jesus Christ, I do not perceive that he in the least intended it any further, than to desire their Repentance, and forsaking of their evil Ways; which is a very Christian Desire, and ought to offend none. And, indeed, if you could make the World believe, that the Christian Quakers could give forth no Christian Testimonies without your leave, as you would insinuate, their Case would be very hard, and they must of necessity lie under this Reproach, and be accounted what they are not; so that the great Wrong and Injury done you, that any prudent Man can conceive is, but that the Christian Quakers has but taken that to himself, which was his own before, and that which you would rob him of, and cover your selves with; and that Covering being taken off, your Nakedness appears, which makes ye so angry, and would make the true Christian equally guilty with you, by calling your selves such, and covering your selves with that which properly belongs not to you, as plainly appears in your printed Paper, by your endeavouring to throw D. S.'s Confession of from the Christian Quakers, and to make the World believe, they do not own his Testimony; and so you think fit to give publick notice, that none, for want of due Information, be misled by that Pamphlet, into an ill Opinion of you.

It is possible, had you held your Peace, some might have thereby been led into a better Opinion of you than you deserve; for it is possible some might have thought you have been some of that Christian Society; but now your Works have absolutely denied it, and you have manifested your selves to be of those persecuting Mens Spirits who lately appear'd in *Pensilvania*, who when they were testified against by the Christian Quakers, for holding that Faith in Christ without us, as he died for our Sins and rose again, was not necessary to our Salvation; and diverse other things. They raised

Persecution against them, as Troublers of Church and State, and they must be disowned and testified against for this their Christian Testimony: So we can find no other Reason why these Men should make this sad Out-cry, of being maliciously wronged and abused, but because *D. S.* has given this Christian Confession and Testimony in behalf of the Christian Quakers, for they have not set forth in any particular where- in they are wronged. But how they should think, by their *due Information*, as they call it, any Christian People should think ever the better of them, I cannot but marvel, when all they have said in their *due Information* may be very well understood, in Substance to amount to thus much; *In short, We will Own and Stand by our Persecuting Brethren in Pennsylvania and elsewhere, that have denied that Faith in Christ, without us, is necessary to Salvation; we will own them in giving Blasphemous Titles to G. F. and in speaking contemptuously of the Scriptures, and divers other things, too tedious here to relate.*

And for *D. S.* We must disown thee and thy Testimony, because thou disowns our Practice therein, and calls it *Erroneous and Blasphemous*: And though there is nothing more true than that it is so, yet *D. S.* must be accounted a malicious Abuser and Misuser of them. But if any Christian People should question the Truth of these Charges, hinted at, and elsewhere more at large, we do offer publicly to prove the greatest part of them, in any publick Place convenient, to the Faces of these Twenty Four Men, and as many more, that are so minded with them.

But to conclude all in their Paper to blind People's Eyes, they tell us, *They do sincerely declare, That they do firmly believe all things recorded in the Holy Scriptures; which they acknowledge to be given forth by Divine Inspiration, and utterly disown all Doctrines contrary thereunto.* But, to take off this

52  
p. 2

50 p 2

this Veil, I shall give you Two or Three Passages out of a Book, called, *An Encouragement to all the Women's Meetings in the World*, to shew how they twist and turn the Scriptures any wayes, to serve their turn, to prove a thing to be according to Scripture, which really has no Scripture nor Precedent, that I know of unless they go to the Pope for it. The first that I shall note is in page 42 of that Book, where he quotes Judges 11. and says, *And Jephtha's Daughter, Was not she a vertuous young Woman? and see what a Sermon she preached to her Father? and said to him, Let me go up to the Mountains, to bewail my Virginity: And he said unto her, Go; and she went, and her Companions, Fellow-Virgins. And she said unto her Father, As thou hast opened thy Mouth unto the Lord, so do unto me, according to what hath proceeded out of thy Mouth, forasmuch as the Lord hath taken Vengeance for thee of thine Enemies: And the Daughters of Israel went yearly to lament the Daughters of Jephtha: So here they had a Yearly Meeting, &c. And Manoah, Samson's Mother, unto whom the Angel of the Lord appeared, and declared unto her great things; and she declared unto her Husband, but her Husband did not reprove her. And was not Micah's Mother a vertuous Woman? Read Judges 17. and see what she said to her Son. We may also see what her Son said to her; And he said unto his Mother, The Eleven Hundred Shekels of Silver that was taken from thee, about which thou curstest and spakest in mine Ears, behold the Silver is with me, I took it. And his Mother said, Blessed be thou of the Lord, my Son. So we read, When he had restored it to his Mother she took Two Hundred Shekels, and gave to the Fonder, and he made thereof a Graven Image and a Molten Image, and they were in the House of Micah.*

Now what Incouragement here is unto, or Proof for, Women's Meetings, apart from Men, I leave the Reader to judge who,



who, if they will bestow the Pains to read that little Book, may find abundance more such as this; it is signed G. F. and intituled as before.

I have mentioned this only to shew after what manner they can use the Scripture (that say, *They utterly disown all Doctrine contrary thereto*) to serve their own turn, and to make answer to their Sense.

London, the 19th of the  
4th Month, 1694.

(G. W. Hutchins)

A Vindication of the *Christian Quakers*, from the Malicious Insinuations, in a late Pamphlet, said to be Signed on their Behalf by D. S.

Whereas there is a Scandalous and Malicious Libel, or Pamphlet, lately Published, Intituled, An Answer to several Passages, Citations, or Charges, in a late Book of E. Bagg's, Stiled. *New Rome Arraigned, &c.* and said to be written forth, and Signed in Behalf of the Christian Quakers, without any Name, but only the Letters, D. S. to it. We, who are of that Christian People, called Quakers, and have walked in Society with them for many Tears, do hereby declare, That the said Pamphlet was not written by any, that had Direction or Leave from us, or any in Unity with, or owned, by us, or any Meeting

*Meeting of ours ; but that it is a meer Trick put upon some Malicious Adversary, to Misrepresent and Abuse the pretence of Writing on our Behalf ; and that we are greatly Wronged, and very injuriously Dealt with: Of which we think fit to give this Publick Notice, that none, for due Information, may be Mised by that Pamphlet into an opinion of us. For we sincerely declare, That we do firmly believe all Things recorded in the Holy Scriptures, which we acknowledge to have been given forth by Divine Inspiration: And we utterly deny and disown all Doctrines contrary thereto, as ever Misrepresented by our Adversaries.*

*In witness whereof, we do for our selves, and our Brethren, in Scorn called Quakers, hereunto set our hands, subscribing our selves, as in Truth we are, well Wishing Men.*

London, the 17th Day of  
the 7th Month, 1694.

Edward Brush,	Charles Ma
Walter Miers,	Timothy E
Thomas Cox,	William S
Charles Bathurst,	George Bo
Gilbert Latey,	John Feild
Thomas Lower,	Michael Ru
William Phillips,	John Knig
Thomas Mincks,	Henry Go
John Vaughton,	John Tom
Nathanael Markes,	Thomas H
John Cooper,	John Ever
William Bingley,	Daniel Wh